بسم الله الرحمن الرحيم

Advise Each Other to Truth and Patience

The will of Allah and His great wisdom requires that His worshipers be hardened and the sincerity of their faith be tested by the forms of trial and scrutiny that are not removed from time until the Hour comes. And among His mercy to His servants, is to explain to them the matters that help them in steadfastness on this great religion. He the Almighty, all praise is due to Him, has guided them to what helps them to continue on the path of righteous truth.

Despite the multitude of factors of steadfastness detailed by the noble Qur'an and the Sunnah in many places, there is an important factor that some may miss because it is not usually included in the factors of steadfastness directly. It is advising each other to truth and advising each other to patience.

Allah : "By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience" (Surat Al-'Asr).

The interpreters said: It means, love one another. He recommended them to take care of one another, and urge one another to follow the Truth: that is, tawhid, faith, the Qur'an, and patience in obedience to Allah, and in refraining from what angers Him, and what befalls them of calamities. It is by faith and good deeds the righteous person completes oneself, and by advising each other to truth and patience, he reforms his group.

The great Surah decided that all people are in vain except those who have achieved faith, good deeds, and exhorting one another to truth and endurance. The surah linked and connected these four matters; the believer who does good deeds in need of someone who will advise him of the truth, remind him of it, recommend him to be patient over its burdens and costs, and urges him to do so. Achieving the right has its cost that has to be paid. The people of truth exert it voluntarily and in obedience to Allah and satisfaction with His judgment and His destiny.

Another characteristic comes in conjunction and complement the first one, which is exhorting one another to pity. Allah Almighty says: {And to be of those who believe and exhort one another to perseverance and exhort one another to pity.} [AL-Balad: 17]

The mufassirun said: It means advising each other to pity to the people.

Advising each other came here too, coupled with faith and patience, to confirm once again that the believers advice each other in order to continue on the path of faith and steadfastness on it.

Advising should be continued in times of tribulations that afflict Muslims, as is the case in light of the intensification of the attacks of the Crusaders and the murtaddin. On many occasions, advising was the reason behind the steadfastness of the ranks of the believers in times of distress when the eyes are distracted and the hearts reach the throats! Many mujahidin had a great role in making his brothers steadfast and firm by advising each other to truth and patience. Moreover, advising was the reason to grant steadfastness for its caller even before serving his brothers. All of that with the blessing of this blessed distinguishing feature.

The Holy Qur'an is full of advice and great commandments, and one of the greatest of them is the commandment of Prophet Ibrahim (peace be upon him) - that great commandment is that I advise one to be keen to make sure that he seals his life while achieving Islam. Allah says: "And Ibraham instructed his sons [to do the same] and [so did] Yaqub, [saying], 'O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims'" (Al-Baqara: 132).

And among the most famous commandments of the Qur'an, are the commandments of Luqman the wise to his son, which he initiated by warning against shirk: "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice" (Luqman: 13).

Like the Qur'an, the Prophet's Sunnah contained many of the commandments that the Messenger of Allah recommended his ummah in order to achieve happiness and sovereignty in the two worlds.

Based on this Qur'anic and prophetic approach, the righteous predecessors proceeded to achieve advising to truth and patience, especially in times of distress, where their narratives and their works conveyed to us many stories of trustworthiness and patience, and how they were a reason for the steadfastness of Muslims in the darkest circumstances. Among that was the will of the great companion Abdullah bin Rawaha (may Allah be pleased with him), to his companions on the day of Mu'ta, when the Romans and mushrkin mobilized for them two-hundred thousand fighters in front of three-thousand Muslims! Then, he said to them, advising them: "O my people, by Allah, we do not fight our enemies with numbers, strength, or equipment, but rather, with this religion which Allah has honored us with. So, go right ahead: it is either one of the two equally good options, victory or shahada." The Muslims cried out: "By Allah, Ibn Rawaha has spoken the truth."

Another example of that is the story of Imam Ahmad bin Hanbal (may Allah have mercy on him) during his ordeal, and how a simple bedouin man helped him remain steadfast. Imam Ahmad said: "I have not heard a word since I fell into this matter stronger than the word of the Bedouin man." He said: "Oh Ahmed, if the truth kills you, die a shahid, and if you live you will live virtuous. Thus, my heart got strengthen." (Siar A'lam al-Nubala')

The Khilafah soldiers are following the footsteps of those men today. They advise one another on truth, tawhid, jihad, and disowning shirk and persevering and being firm on that. Advising each other to truth is a necessity to remind the believer so that the truth remains before his eyes, present in his heart, alive in his reality, and applied it in his life, so that his image does not wither or fade away.

And one of the rights of a Muslim over his Muslim brother is to advise him, remind him, encourage him during his distress, and help him during his ordeal. This is the truth of the brotherhood in faith. Allah said, addressing Musa (peace be upon him): ""We will strengthen your arm through your brother" (Al-Qasas: 35), meaning, we will strengthen you, help you, and strengthen your side with him.

In addition, advising is one of the factors of the strength of the Muslim community, its interconnected ranks, and the strength of its structure. The Messenger of Allah ﷺ said: "A believer to another believer is like a structure whose different parts enforce each other." (Al-Bukhari)

And if this is the importance of advising each other to truth and patience, then the advising of mercy is no less important. With it, Muslims have mercy on their brothers by striving to fulfill their needs, inspect their conditions, and help them.

We specifically single out the prisoners, the widows, and the orphans. This would be a cause of the mercy of Allah and His victory to His faithful servants.

One of the means of advising is to give counsel to our mujahid brothers and their supporters everywhere to take care of this aspect and revive the Sunnah of advising each other to truth, patience, and pity among one another. And they pledge to their brothers to keep the advice, remembrance, and steadfastness, because in it there is a blessing and goodness. Its fruits in this world are steadfastness on the truth, and in the Akhira, satisfaction of Allah is greater. All praise is due to Allah, the Lord of all creation.